

Human Nature

VOL. XVI, No. 187.

SAN FRANCISCO, MARCH, 1906

{ Subscription per Year, 50 Cents
{ Single Numbers, 5 Cents.

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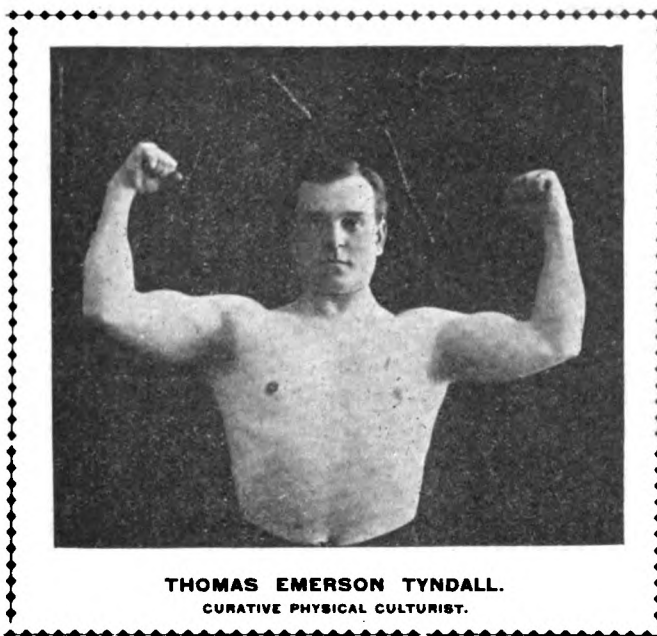
A FINE TYPE OF PHYSICAL MANHOOD.

A WELL NOURISHED BRAIN AND BODY.

PHRENOLOGICAL DELINEATION BY ALLEN HADDOCK.

TEN years ago Mr. Tyndall came into our office for a verbal examination which set him thinking. Four years later he took our professional course in Phrenology. On December, 1st, 1899, we made the following analysis of him. He acted upon our advice to become a physical culturist. We impressed upon him the fact that in doing so he would bless himself by following an occupation in harmony with his nature (his talents) and able to do a great amount of good in the world.

Mr. Tyndall at last became a first class graduate of Bernarr Macfadden's Institute of Physical Culture, New York. On his return to San Francisco he opened an office at 848 Van Ness Avenue, and as he is the right man in the right place he will make a phenomenal record as a Curative Physical Culturist.



THOMAS EMERSON TYNDALL.
CURATIVE PHYSICAL CULTURIST.

DELINEATION.

Originally your vital and motive temperaments predominated; you were fleshy, coupled with strong bones and muscles, indicating strong animal propensities and an inclination to indulge in sensuous or animal pleasures, but as you grew older, and especially these last few years, you have developed very much towards the Mental, giving you higher and purer ideals, so that to-day the Mental is not only equal to the Motive and Vital temperaments, but very active. Therefore, the

tendency of your mind is more upward than downward, and will continue so until you have the animal desires in the rear and develop into a higher mental atmosphere which in time, will not only astonish those who knew you in early life, but you will be surprised yourself at the mental distance you have traveled in a few years.

It will be as well on looking back not to admire yourself too much, as most men are apt to do who have made such big leaps. This self-consciousness is many a man's undoing. You are destined to fill higher and higher positions in life as becomes your organization—physical and mental, but on rising, try and forget yourself as it were. You are only acting according to your own organization in breaking the chrysalis that has

bound you earlier in life, and if you find superior light, don't give yourself the credit for it. If anybody deserves praise for it, it is your good mother, whose moral character you have inherited, together with the conscientious strength of your father. You had no control over your own birth.

You have a splendid physique; your strong bones and muscles, like the heavy frame work of a building, endows you with physical strength, and sufficient manual labor is necessary to keep you in good trim. Physical exertion

in a moderate degree clears the brain, gives equal circulation in brain and body, and enables one to think all the more clear if not worked too hard.

Your cup of Vitality is full. You have a rapid and strong circulation of blood. You keep warm without stimulants; indeed you are stimulated enough by the sanguine fluids generated from the foods you eat and the oxygen you breathe, propelled as are these fluids through the arteries by powerful lungs, giving activity, life, force and strength of bone, limb, nerve and brain.

However this oxygenation of blood generates physical restlessness, strong passions and animal propensities which can only be overcome by superior mental activity; if the life of animal forces so generated be not consumed or used up by the brain, then animal passions get the mastery; but judging from your rather fine hair, good texture of skin and a growing mental temperament coupled with an extraordinary power of will to master yourself and carry out any resolution you have framed, I surmise you have not the least difficulty in carrying out the advice of the Apostle Paul in keeping the fires under.

With such a well balanced and harmonious organization as yours, you ought, and will, no doubt, possess an equally harmonious character, and this position, renders you fit to give sound judgment on things in general or especially those matters concerning health of body, mind, and all that pertains thereto.

Before you sat in the chair for examination when first I saw you, I said you were a natural born physician, and the more I examined you, I saw that I was correct. The more I observe your character, the more I was confirmed in my judgment of you.

It is not a matter of opinion but from actual knowledge of your personality, when I state it, that for ministering to the sick when educated

for the work, there will be few men your equal.

You must make effort to make every circumstance bend to your will, in order to get out of your present rut, and reach the goal of your ambition; that is the niche you can fill with credit to yourself and at the same time prove yourself a blessing to others by relieving humanity of aches, pains and ills.

You are weak in finance, or rather the acquisitive faculty. The virtue of a phrenological examination consists in pointing out the weak points as well as the strong. The latter take good care of themselves, but the former need some nursing.

You would consider it mean in yourself, if engaged in professional work as a physician, to refuse administrations to the sick, if there were no coin in sight. I do not intend you ought to draw the lines so tight, but to keep a keener eye on the dollar than is your wont, provided it is there to collect.

I think I ought to impress you with the importance of fortifying yourself in a monetary sense, as you will be able to do more good in the world if you had financial strength than if short of cash. Therefore, seeing your acquisitiveness is weak, you should begin to-day to cultivate it by getting all you can, you can get it honestly—I know, but get all the coin of the realm you can and keep it, do not loan it, give it away, or spend it. Save, save all you can. You will live to appreciate this advice day by day and year by year.

You have a little more shrewdness than acquisition; while you are of a candid, open and sincere turn of mind, yet you can use some tact if necessary, but by nature you are neither dark or mysterious.

You have some love of children, animals, pets, etc., but not sufficient to dominate your intellect or judgment; on the whole, with a mind matured, you will feel more at home with grown up people. You are naturally sober in your thoughts with

a strong dose of sentiment. You regard some things as frivolous that many regard as funny; although you laugh heartily at things ludicrous, which, however, appeals to your strong faculty of comparison than to mirthfulness.

Cautiousness is one degree too small. You discern danger, but are not timid by any means; are more apt to make a mistake from a lack of caution than from timidity or irresolution. Hence, considerable gains may be made by you if you always provide against all possible danger; for a man with a strong physique like yours and immense *WILL*, with your only moderate cautiousness, is apt to take great risks from a feeling of strength, and with your equally small calculation to either underestimate or over-estimate opposing forces.

You are certainly original and have no strong inclination to mimic, or imitate others; you prefer to be yourself rather than anybody else, and with your shape of forehead which comes to a sharp point in the center, or median line, you have the analytical ability to carve out a strong individuality of your own.

Your self-esteem is a shade too small and Approbation a shade too large; yet you have considerable pride of character which some people take for self-esteem, but that feeling comes from Approbation. If self-esteem was a little more prominent, approbateness less, it would add to your dignified appearance. Therefore, you may cultivate the former and restrain the latter according to your marked chart.

Follow out the printed instructions in the chart how to cultivate and restrain, etc. It will be hard to cultivate self-esteem while you remain at the beck and call of another. Previous environments is more responsible for this condition than the inheritance at birth.

You have a brain of very large size, and your constitution is far above the average man, both in quantity and

quality of organization; and as you have perfect health of body I presume that in future years, you will accomplish more than ever, as you have the physical stamina, mental capability and a highly ambitious turn of mind, capable of accomplishing great things in treating the sick in a rational and scientific manner.

Your human nature is so large, your forehead and nose so pointed, in conjunction with your unexcelled temperament for scientific research that you will be able to diagnose disease at once as well as discover the innermost thoughts of others and discover their hidden motives.

This combination is one of the most remarkable for medical practice I ever met, and I have no hesitation in staking my reputation as a reader of character that with the opportunities falling to the lot of ordinary men, you will, when trained to it, make your mark as a physician.

Other adaptations in business are marked in your printed chart, but I place that of a physician above them all.

For further information see table and index.

In a professional course of 50 lessons (private and individual instruction) our students are taught the location and function of every organ of the Brain and Body together with their Facial Signs, and signs of Health and Disease, as well as to Read Character on sight.

Those intent on entering the field of Phrenology, are given all the latest information to help make their career profitable in every sense of the word.

Workingmen, employers of labor, merchants, lawyers, physicians, indeed, men and women in every walk in life, are taking up this course of study, as it teaches them how to understand themselves and others as no other science can. One student writes: "I would not take \$1,000 for my knowledge that your course gave me."

ADDRESS ON PHRENOLOGY.

BY J. BAMFORD SLACK, ESQ., M. P.,
At a Public Meeting of the British Phrenological Society (Incorporated),
Essex Hall, London.

From the Phrenological Review.

Ladies and Gentlemen, I see the first item on the Agenda is the Opening Address of the Chairman. I do not feel at all competent to address this audience. I am here to-night to learn rather than to instruct. I have never made your particular science an object of study, and I cannot profess to know much about it; but from my very earliest days I have been compelled to take an interest in it because my father attached a great deal of importance to Phrenology, and understood it very well, although I think he taught himself by reading the works of Gall and others, instead of being brought into contact with other phrenologists or being connected with a Society such as yours. I am very glad to be here to take part in these proceedings, and I esteem it an honor to have been asked to preside. I am firmly convinced there is a very great future indeed for Phrenology, because I know you have made great strides during the last twenty years, and that the shade of suspicion, or scientific contempt, under which Phrenology rested for a whole generation and a half is rapidly passing away. The fundamental axioms of your science, which were discredited by the scientific authorities forty years ago, are just as universally accepted by them to-day. The great names in the history of Phrenology are, of course, familiar to us all. The founder of the science in modern times—for there have been phrenologists in all ages of the world's history—Dr. Gall, began his lectures in 1796. His successors were Spurzheim and George Combe, the last named wrote that most remarkable book, "The Constitution of Man." Then in our own times we have had men like Dr. Elliotson, Professor Ferrier, and last, but not least, Dr. Bernard Hollander. These are not

many names to quote in the history of a century; and to day, with the exception, perhaps, of that great thinker and scientist, Dr. Alfred Russell Wallace, you are not able to place on your record tables the names of any men who have been specifically distinguished in science. The reason for that is not very far to seek if one regards two facts which bear upon this question; two modern scientific facts or tendencies, which explain a great deal. They are these: Phrenologists will at once admit that Phrenology has become more physiological in recent years; and physiologists will admit that physiology has become more psychological. When you admit these two modern tendencies in Physiology and in Phrenology, you have gone a long way in explaining why Phrenology is taken seriously to day and was not so regarded twenty five years ago, and why the physiologists have had to come round largely to your way of thinking.

We are all phrenologists from the first moment when as infants we could observe with our eyes and understand with our minds what we observed; unconsciously and involuntarily we formed our likes and dislikes, loves and hates, at first sight as the result of the impressions we received. We hear of love at first sight. That simply means that the man or woman who falls in love at first sight has become phrenologically overwhelmed with the particular face or head.

There are in every day life ordinary expressions which admit the fundamental truth of Phrenology. When you hear people say, "I have no ear for music," "I have no notion of the direction in which places lie," "I have no taste for art," it simply means that their mental make-up, the interior furnishings of their craniums, is defective on those particular lines; and Phrenologists like Mr. Webb, who has been talking learnedly about my own head, can tell whether these people are speaking the truth about themselves by examining the formation of their skulls.

The late Professor Huxley was an avowed skeptic in regard to Phrenology, and he explained his objection to Dr. Russell Wallace in a clear and succinct form. He said he did not believe in Phrenology as a science owing to the varying thickness of human skulls, and that the outside form did not correspond with that of the brain inside, and, therefore, the comparative development of the different parts of the brain could not be determined by the shape of the skull.

The answer to that objection, which everyone who is a phrenologist could give, is that anatomically the thickness of skulls varies in tenths of inches only, whereas the difference between one brain and another amounts to inches when comparing the corresponding parts. I have brought with me some curious cardboard contours, "conforms" the hatters call them, of human heads, each one representing the section a head at the line where the hat rests upon it; they are used by hatters in fitting their customers. There is the greatest possible diversity between some of these shapes; one for instance is about twice the size of another. One of them, again, has had a piece added to it; this is the "conform" of a gentleman's head that has grown since the original shape was taken. The idea of Professor Huxley, then, was entirely erroneous when he based his objection to Phrenology as an exact science on that ground, and I fancy if he had lived until now, we should not have found him expressing his objection to Phrenology in anything like so emphatic terms as he did some twenty years ago.

I said we are all Phrenologists. Speaking of myself I know at once when I look into a face whether I shall like or dislike the person on further acquaintance. The face is an index to the character, but the outside of the head as a whole has a good deal to do with the expression of the face.

Looking at the matter as an outsider, and as a practical man, I be-

lieve there is a great future for Phrenology, if you can impress people with the tremendous advantages which accrue from this science. It seems to me that nothing is more worthy of our serious consideration than the indications which you, as the result of your careful studies, following on the lines which the great Gall laid down one hundred years ago, are able to trace from the outside appearance and shape of the human head, indications by means of which you can judge of the internal quality of the brain and the characteristics of the mind. The main principles of Phrenology you know a great deal better than I do; but I find from a somewhat cursory reading of Dr. Wallace's book, that five main principles are the following:—

First. That the brain is the organ of the mind. I in my ignorance would have thought that no one would have contradicted that proposition. I do not mind how far you go back, you can find in the pages of literature admissions over and over again, even in Holy Writ itself, of the fact that not only amongst common people, but also amongst thoughtful people, the head has been supposed to be not only the containing vessel of the brain but of the organs of the mind.

The *second* main point is that size, other things being equal, is a measure of power. That seems to me a perfectly self-obvious proposition. If you grant these two axioms to begin with, you have gone a very long way towards establishing a case for the study of Phrenology.

Then the *third* axiom is that the brain is not a single organ but a complex congeries of organs, each having its own appropriate faculty. I always thought this was a universally admitted fact, and I have been much surprised in reading through some interesting magazine articles lately to find that there are scientific men who doubt this fact.

Another, the *fourth* of your contentions, is that the front part of the

brain is the seat of the perceptive faculties, and that the sides and the back are the seats of what we might, for want of better expression, term the animal instincts of man, those instincts and cerebral powers which we share with the brute creation.

The *fifth* of these main propositions of Phrenology is that the form of the skull to a great extent, very closely indeed, corresponds to the form of the brain; so closely, in fact, that you are able to determine the proportional developments of the various parts of the brain by examining the outside condition, and shape and conformation of the skull itself.

With these five propositions admitted by men of science to day as recognized facts of science, it seems to me we have gone a very long way in establishing the value of Phrenology.

I know you have a proper and laudable ambition to have a home of your own and I entirely agree that there ought to be a Phrenological Institute, where this important science can be adequately studied under the best possible conditions. I wish from the bottom of my heart that some public spirited man like Andrew Carnegie would see his way to give £60,000 or £70,000, the sum required to establish an institute of the kind desired. He could not spend his money better. If properly equipped and furnished it would be of great service to the people of this country, not merely as a commercial people, but as a thoughtful and serious people; not only from the point of view of trade, but also of morals, and for the better equipment of the spiritual life of the people. It would be quite as good an investment as the building of a Museum or a Library. The practical advantages of such an Institute would be immense.

The practical issues involved are really vastly important, and yet the country does not seem properly to recognize them at present. What immense advantages would accrue

from looking at this subject from an educational point of view. What if every schoolmaster knew the elements of Phrenology; if they could apply themselves to your science and thereby learn what are the probable virtues and vices, strengths and weaknesses of the children they have to teach. The man who looks after a great conservatory has to treat the botanized specimens under his care in classes and groups; he has to put plants from different countries and with different qualities into different compartments, with different temperature. He divides his specimens into four or five different compartments. And so the schoolmaster or schoolmistress, if education is to be anything real and lastingly beneficial, must treat the children individually and separately; and he can do that with great advantage if he knows the elements of the Science of Phrenology. So with parents, assisted by the schoolmaster or the Phrenologist, they may be able to avoid making very great mistakes, as is frequently the case when they try to put round pegs into square holes, and square pegs into round holes; in other words trying to force a trade or profession or vocation in life on a boy or girl who is admirably fitted for something else. I have seen in my own experience dozens of instances of boys whose lives have been almost ruined, certainly cribbed, cabined and confined, simply because they have not been allowed to follow their natural bent. A boy who wants to be a sailor or a soldier should certainly have his desire considered in the light of Phrenological Science. No doubt we have all had experience of cases of this kind.

If parents could of their own initiative, or by the assistance of a Phrenologist, know or learn what their children are particularly qualified for, owing to the nature of the brain which God has given them, they would be saved many mistakes and a great deal of unnecessary unhappiness; they would know what studies

would pay best for their children to follow, and what pursuits would be most suitable, before they went out into the great world. What a great help it would have been in character-building and self-discipline to you and to me had we known young in life what it was we had to guard against and what the pitfalls into which we were likely to fall; if we had known our own strength and weakness; it would have saved us from a great many mistakes. We should know what to cultivate, what to guard against, what to check.

Then as regards the treatment of criminals and the insane in our communities, how helpfull Phrenology is. But this is a great subject, and too wide to go into now.

There is another problem, a serious one, looking us in the face, I refer to the question of the Unemployed. What an immense advantage it would be if those who have to deal with this and kindred questions, were initiated into the secrets and the truths of the Science of Phrenology.

I have given to you what occurs to me, as one who is actuated, as all of you are, I hope, with a sincere desire for the good of our country and our fellow-men. To that end we must do what we can to secure the mental, moral and spiritual improvement of the people, remembering this: that after all, the mind is the true and real standard of the man and Phrenology is the science of the mind.

What They Say.

Here is a partial list of what some of our students say:

Geo. H. Martin, M. D., residence Palace Hotel; office at 606 Sutter Street.

"Your Phrenological course is a wonderful revelation; it has enabled me to understand the Mental side of my patients thoroughly. I do them more good and it has enhanced my work."

Dr. Martin is a gentleman who is highly esteemed by the medical profession as well as by his patrons.

Dr. J. L. Lawrence, a noted and successful Osteopathic physician at

424 Post Street, says:

"I attribute my success from the day I started in to take your lessons. The knowledge I obtained about myself from two separate delineations helped me greatly, but your lessons in the office taught me how to read others, especially my sick patrons who appear surprised and pleased that I know them so well. Phrenology applied has increased the confidence of my patients and a corresponding increase of my professional business."

Years ago we recommended Dr. Lawrence to become an Osteopathic physician. He acted upon our advice and is prospering greatly.

Thomas Emerson Tyndall, Curative Physical Culturist, 848 Van Ness Ave., says:

"I value your course of instruction in Phrenology highly—higher than any money consideration. It aids me greatly in my work. I now see the true relation between Brain, Mind and Body, and apply the knowledge accordingly to the great benefit of my patrons and incidentally to myself."

J. H. Burden, Food and Mental Specialist, Sacramento, California, says:

"Many years ago I was skeptical regarding the utility of Phrenology, but your delineation of myself convinced me, and your course of lessons also shed a great light. The knowledge I thus obtained enables me to know the Temperaments and the Mental Status and condition of my patients, and knowing the chemical properties of food I am enabled to direct the class of food necessary for each temperament and cure of disease."

Mr. John Sperl, who recently left San Francisco for Los Angeles, says:

"You can say for me that I would not take \$1000 for the knowledge imparted to me through your Phrenological course."

The Mirror's Reflections.

BY FRANK REED, - EUREKA, CAL.

IN A PAPER of a recent date, for the first time, my attention is directed to the fact that Miss Annie S. Hall of Cincinnati, is an advocate and champion of the doctrine of putting hopeless incurables, sick and insane to death. Mrs. Maud Ballington Booth is her right hand bower, and now comes Dr. Charles Eliot Norton, of Cambridge, and places himself at the feet of these female fools, and asks for a few of the drops of feverish notoriety that exude from their devilish skins, to quench his thirst for notoriety. When angels fall it is quite enough to make men weep. It was a great fall for womanhood when Mary McLain fell in love with the devil, and wrote a book to tell the world about it and to get the world to turn and take one good strong look in her direction. Men had been guilty of all manner of crimes, even to committing suicide, to gain the public ear, but women up to that time had remained silent spectators, and it was to be hoped that the fair sex would continue to follow the dictates of conscience, and not resort to overt acts to gain notoriety. But the world has been disappointed—the angels of modesty have cast that jewel aside, and are now running a foot race with men, to see who can command the greatest degree of attention in the public press. It would be putting the matter in mild form, to say that Miss Hall is nothing less than a silly feminine fool. She is all that and more too. Had she stopped to reflect, or had she wished to know what would be best for the living, she never would have suggested putting to death human beings for any reason other than that of crime. Congress itself could not be trusted to inflict death on the helpless, the aged, sick and incurable, to say nothing of putting that power into the hands of irresponsible physicians? What

crimes against humanity would not be committed, were physicians given the power to administer a dose of poison to a sick patient, whom he says could not get well? And then to think of the "dear relatives" of a rich uncle, who might be suffering with a slight cold, pleading with the doctor, the family physician to put the "dear man" out of his sufferings, and to think how easy a thousand dollars or two would convince the good doctor that the rich uncle was quite ready and willing to start on his journey to another world? Do you know what I would feel like doing, should I meet the three persons above named, or either one of them? I would feel like shooting them down in their tracks, after calling them all the hard names I could pick out of the hardest languages spoken. That is just what I would feel like doing, and it not sadly mistaken, the great majority of the American people will feel about the same toward this triplet of fools, just as soon as it is generally known what they advocate. I would suggest, in the meantime, that a committee call first upon Miss Hall, then upon the other two fools, and ask them to pave the way by submitting to a dose of poison, to show the world that it is not a very serious matter to take human life by arbitrary methods. It is quite reasonable to suppose that the above triplet fools did not consider their own cases, when they advocated rough on rats to others. They no doubt feel that a considerable degree of wealth would save them from any such inhuman fate.

A few weeks ago a laborer in the East was struck in the head and had his skull fractured, exposing the brain, and he continued on at work for eight days, enjoying good health the whole time. On the eighth day he suffered with a slight headache and went to the hospital for treatment. Now what did our wise physician say to him? Why, this and nothing more encouraging: "Why, my man, you ought to have been

dead eight days ago, or should have died immediately after the accident. We have no record of men living more than a few hours after receiving such a wound, and therefore you have no right to be alive. But your case is hopeless, you will surely die." Now, that physician should have been sandbagged to death, he should never be allowed to send a man to his grave by killing him with fear, for in all probability the man would have got well, and he may yet get well, under proper care. That physician did not know enough to carry guts to a bear. There are vital and nonvital parts to the brain, and the nonvital parts could be and have been cut away with a knife, and will grow back and fill out again.

And last, though not least, should Miss Hall's ideas be put into practice, it would send a gloom over this earth that would take centuries to cast off. Put the plan into universal practice for five years, and the race would not recover its lost ground in five hundred years, and it might reasonably take five thousand, for with that practice the idea of the sacredness of human life would die in the human mind, the moral tone would sink to the lowest level, men and women would abandon themselves to the lust of the flesh, the offspring would be put out of the way with as little concern as we now kill our surplus cats and dogs, and the end of it all—well, who cares to look far enough into the future to see what the end would be. Dr. Norton, I gather from his letter to Miss Hall, thinks that the idea of the sacredness of human life is too strong in the human mind, and must be weakened. Does this fool of a doctor hold to the doctrine that man's moral nature is too well developed? Does he not know that the very foundation upon which it rests, is the idea of the sacredness of human life. Cut away that and you turn the world into a howling wilderness of savages. It seems strange to my mind, that men and women with sense enough to appear in print,

would not see the inevitable and destructive end to morality and human sympathy, should what is above advocated, be put into practice. It is not enough to claim that Miss Hall and her tool followers are sincere in the matter, that it is out of deep sympathy for the sick and suffering that they advocate what they do. That has no weight whatever. It is not a question of relief to the sick, it is a question of keeping alive and making stronger the sympathy and morals of the race. I have used as strong language as at my command, and for the purpose of rebuking all who countenance or spread the doctrines of Miss Hall, only as it may be to expose their weakness and devilishness.

I would have put the matter in fewer words, but could not do so and do justice to the cause for which I stand.

Confesses His Ignorance.

According to The Phrenological Era, published at Bowerston, Ohio, the editor of the Toledo Blade has confessed his ignorance of Phrenology in a recent issue of his paper.

In the last number of Human Nature we showed him up, and we intend to show up what other editors do not know on the subject as they come under our notice.

A man who essays to pass judgment on a subject on which he has never studied, generally writes himself an ass.

The Faker Decamped.

In our January issue we mentioned a faking fortune teller who appeared to be flourishing like a green bay tree. It appears now that "The way of the transgressor is hard" for he has decamped to evade arrest.

Those who violate the Moral law suffer the consequences even if able to evade the law of the land.

In this connection we are reminded of the saying of Abraham Lincoln: "You can fool some of the people all the time, and all the people some of the time, but you can't fool all of the people all of the time."

SPECIAL NOTICE:

THE EDITOR will be pleased to receive the name of a thinking person who may be interested in any of the subjects discussed in this magazine. A Sample Copy will be sent. 1020 Market Street, San Francisco, Cal.

The One Talented Man.

BY FRANK RHED, EUREKA, CAL.

THE idea was once strong in the mind of man, that a man who could do one thing well, a little better than others could do the same thing, that he was for sure the wise man, that he was "smart", and no mistake. In my boyhood days I had met such men, had observed that they could write a good hand, saw off a pretty fair tune on an old fiddle, and had heard "old gray heads" remark the smartness of the man; but there was always a lingering supposition in my childish mind, that the man was overrated, that he was one-sided and very weak, save when in his fort. I never could be led to believe that a fiddle with but one string, however perfect the string and its tension, could be the equal to a fiddle with a full set of strings, even though the strings be not nearly so perfect as the one string. I had seen young men whom I knew to be little more intelligent than monkeys, write hands that were enviable, who could imitate the forms and letters of their instructors almost to perfection. And yet they were only imitators, and monkeys can imitate, as we all know.

It was in the year 1883, after spending eight or nine months on the Mojave desert, I returned to San Francisco, and while strolling up and down its streets, I saw and purchased a copy of O. S. Fowler's works on Phrenology. I was not long in finding that a man has something like forty-two double faculties or brain organs, and when I read on and sat and listened to this wise man tell of the wonderful gift of "Blind Tom", the musical prodigy, and how upon

one occasion, and while stopping at a hotel in New York City, did not know enough to turn the knob of his door and let himself out, but pulled the knob out by the roots, I thought to myself, can it be possible that I had to live all these years and wait for a man to put an argument into my mouth, to hurl back at those who look upon a man of only one talent as a smart man, as they were wont to term it? From that date on, I could understand how it was possible for a man with but one faculty to excel all others in his line. It is not hard to understand how one or two brain organs may become very strong, when the whole of mental energy is directed through them alone. When a man loses one eye, we are told that the other grows stronger. And that looks quite reasonable.

A truly intelligent man, though not a specialist, is he who has a plausible theory of such questions as are constantly before the world, and who is able to see such questions as are not easily explainable. We meet with men who see nothing but mystery in many things which are easily explainable, at least in theory, and treat lightly those things which seem beyond the reach of man. As one instance: A young man once contended with me, that mind reading was not possible, that such men had batteries and wires which you could not see, and by such means they obtained the results which deceived the subject. A wise conclusion, and no mistake.

A Suggestion.

We suggest you send 10 cents to Suggestion, 4020 Drexel Boulevard, Chicago, for a set of 24 Mailing Cards. Each card contains a beautiful Psychological motto. Mention Human Nature.

We are receiving many congratulatory letters expressing good wishes for our work.

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Single Copy..... 5 Cents

Back Numbers, per Copy.....10 Cents

Entered at the Postoffice at San Francisco as
Second-Class Matter, September 28, 1890.

SAN FRANCISCO.....MARCH, 1906

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BOYCEVILLE, WIS., Oct. 10, '95.
Prof. Allen Haddock,
San Francisco, Cal.

Dear Sir:—I received your delineations of my children's character. I am well pleased and feel that I have received many times my money's worth. Please accept my thanks for same, and find enclosed a money order and photograph of myself for delineation.

Yours sincerely,
MRS. C. APPELBY.

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To meet frequent inquiries and a growing demand from Phrenological students, we give the following list of books which may be read with profit by those seeking thorough information upon the Gallian philosophy.

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THE RUDIMENTS OF MENTAL PHILOSOPHY.

OR A PHRENOLOGICAL VIEW OF THE MENTAL CONSTITUTION OF MAN.

BY HARRY WHITE.

Farnborough, England, in 8 Chapters.

CHAPTER VII.

Definition of the Mental Faculties.

The Animal Propensities

CONJUGALITY.

This faculty is supposed to exist in the mind by some Phrenologists. We do not know why they should attribute an organ to the mind the purpose of which is to give concentrativeness of sexual attachment considering that conjugal *love* depends upon the uniform action of the various organs and not upon a particular faculty. Every phase of love has a oneness of localisation. All kinds of love have a distinct singleness. Conjugal love is conditional, which must necessarily distinguish it from the love that originates from a distinct faculty.

AMATIVENESS.

Influences sexual love, it gives an attachment between and interests, itself in the welfare of the sexes. It also gives physical vivacity tenacity to life, a sense of muscular emotion. It deals with life in its varied physical form. It gives the function of *vivacity*, which some term an organ distinct to amativeness.

PHILOPROGENITIVENESS.

Is directly opposed in function to amativeness. It gives tenderness of feeling and a sympathetic regard for things characterized by their weakness and helplessness. It gives attachment and love to the young, and things of domesticity. Heeds the welfare of convalescents and the dumb creation.

ADHESIVENESS.

Gives a love to congregated life

and consociation, a sense of mutuality, universality of aim, oneness of humanity, friendship and amicableness.

CONTINUITY.

Gives permanency of character, patience, patriotism, staidness, a feeling of domiciliation, local attachment.

CONCENTRATIVENESS.

Gives singleness of aim, earnestness, ardour, enthusiasm, power of attention, a painstaking disposition, power of centralisation, definiteness of purpose.

DESTRUCTIVENESS.

Gives force of character, antipathy, self defensory power, executiveness in the demolition of non-essentials, animosity. Man hates as well as loves. Deficiency of benevolence would not argue hatred. Hate is a positive quality. The faculties which pertain to the animal nature give corresponding functions. Destructiveness gives physical hatred not moral.

COMBATIVENESS.

Gives courage, fearlessness of opposition, unflinchingness, heroism, activity, perseverance, valour.

ALIMENTIVENESS.

Is the sentry of the physical system. It heeds health's monitor, the appetite. *It does not give appetite*, it respects the rights and guides the other faculties to satisfy the needs of the physical. It gives susceptibility to physical sensation.

SECRETIVENESS.

Is that faculty which gives self-restraint shrewdness, power of reservation, faithfulness to entrusted interests, power of mental suppression.

ACQUISITIVENESS.

Gives the accumulative power. Its instinctive tendency is to secure and pocket that which can be legally obtained. Gives power of monetary utilisation, heeds economy.

SELF ESTEEM.

Gives a sense of individualism, consciousness of individual import-

ance, self-confidence, personal regard.

FIRMNESS.

Gives will-power, tenacity of opinion, decision, positiveness of character.

CAUTIOUSNESS.

Gives a thoughtful consideration of the future consequence of present transactions. It is the 'look out' instinct. It gives prudence, forethought, deliberation.

APPROBATIVENESS.

Gives a sense of ambition, consciousness of influence, sensitiveness of character, social regard.

THE MORAL SENTIMENTS.

The moral sentiments unite man to a higher state of existence than the material. They are the distinguishing features of man as a moral agent. They bring him into close contact with his creator. They give a sense of moral ethics, a susceptibility to spiritual influences. They are modified in their capacity by the animal propensities.

VENERATION.

Gives a sense of dependence, respect, devoutness, obligation and incumbency to superiority. A sense of fallibility.

BENEVOLENCE.

Gives moral compassion, pity, practical sympathy, generosity, obligingness, charity.

DEVOTION.

Gives the sentiment of spirituality and piety. It gives moral susceptibility, moral love and attachment, a sense of moral ethics.

WONDER.

Gives cognizance of the romantic, moral and mental impetus, propulsion, susceptibility of supernaturality, or a sense of hypothetical prenatality. Wonder looks beyond facts, into the region of the unfathomable. It gives credence.

WIT.

Gives humour, suavity, cordiality,

equanimity, agreeableness.

CONSCIENTIOUSNESS

Gives a sense of justice, exactness, accuracy, truth, punctuality, integrity, honesty.

IDEALITY.

Gives civility of demeanour, refinement, courtesy, cognizance of the grand and beautiful in nature. Cognizance of the forms of beauty and symmetry.

HOPE.

Is the faculty of faith, confidence, enterprise, anticipation, buoyancy.

IMITATION

Is the faculty which gives a sense of moral conformity. It gives a disposition to act in accordance with social ethics, as based upon natural reason. Adaptability, physical imitation does not depend upon a respective faculty.

The Philadelphia Bulletin in Error

Is it not strange that some editors are so indiscreet that they write with the utmost positiveness on subjects in which they are unacquainted?

It was not very long ago since the editor of the Toledo Blade published his ignorance of Phrenology.

Now the Philadelphia Bulletin commits itself. A friend from the Quaker City sends to us a clipping from that paper which goes to show the writer of the paragraph on Phrenology may be classed with the dull Blade of Toledo.

A subscriber enquired of the Bulletin if he should consult a phrenologist about the choice of an occupation for his 16-year-old son.

The wise (?) man in the editorial den took up his pen and began to tell his inquisitor and the world at large what he did *not* know about Phrenology.

Editors are looked up to as men who are posted on all subjects, but they are only human and just as liable to err as other men, so let us be charitable to men and monkeys,

Classification, Analysis, and Definition of the Temperamental Conditions Phrenological Organs and Mental Faculties.

BY BENJAMIN SHORT, BRISTOL, ENG.

CHAPTER THREE.

Moral, Governing and Religious Sentiments.

FIRMNESS

Stability, perseverance, power of will, fixedness of purpose, tenacity of mind, decision. *Excess*—Unmovable spirit, obstinacy, stubbornness. *Deficiency*—Lack of self control, fickleness, indecision.

CONSCIENTIOUSNESS.

Sense of justice, moral principle, circumspection, integrity, truthfulness, consistency, desire to do right. *Excess*—Censoriousness, righteous over-much. *Deficiency*—Inconsistency, lack of penitence and circumspection.

HOPE.

Expectation, anticipation, speculation, enterprise, cheerfulness, sense of immortality. *Excess*—Extravagant expectations, builds air castles. *Deficiency*—Despondency, views the dark side of things.

SPIRITUALITY.

Faith, trust, prophecy, spiritual guidance, inspiration; love of the novel, mysterious, and wonderful. *Excess*—Superstition, fanaticism. *Deficiency*—Incredulity, unbelief, scepticism.

VENERATION.

Aspiration, devotion, adoration, antiquity, worship, respect, sense of dependence. *Excess*—Idolatry, Spiritual servility, religious intolerance. *Deficiency*—Want of respect and true religious feeling.

BENEVOLENCE.

Sympathy, charity, kindness, liberality, philanthropy, desire to do good. *Excess*—Too sympathetic, kills with kindness, prodigality in

giving. *Deficiency*—Lack sympathy and charity.

CONSTRUCTIVENESS.

Ingenuity, dexterity, contrivance, mechanical skill, versatility of talent. *Excess*—Always contriving and making, doing and undoing. *Deficiency*—Want of skill and hardiness, lack of versatility of talent.

IDEALITY.

Imagination, poetry, love of the beautiful, susceptibility of refinement, desire for perfection. *Excess*—Too fanciful and ideal; fastidiousness. *Deficiency*—Want of taste and imagination.

SUBLIMITY.

Sense of grandeur; love of the magnificent, infinite and sublime. *Excess*—Extravagant, imagination, bombast. *Deficiency*—Narrowness of thought, inability to appreciate the sublime.

IMITATION.

Assimilation, gesture, mimicry; ability to copy, imitate, and act as others act. *Excess*—Imitate faults, conforms too much to others. *Deficiency*—Inability to conform to others.

MIRTHFULNESS.

Wit, humour, cheerfulness, fun, sense of the ridiculous and ludicrous. *Excess*—Ill timed wit, too much disposed to make fun. *Deficiency*—Excessive gravity, want of cheerfulness.

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Not True, and He Knows It.

IN speaking to the members of The Credit Men's Association, the S. F. Morning Call says that "Dr. Boger declared that the ordinary methods employed by so-called Phrenologists are practically worthless, because they only entertain the *bumps* of the head in their deductions."

Mr. Boger, we are sorry to say, is a Phrenologist, and knows better than to mak such a statement; it is false. We have been practicing Phrenology for twenty-one years in San Francisco, and as the Editor of Human Nature we are in touch with hundreds of Phrenologists in America and Europe, and yet we do not know of one "so-called Phrenologist" who "only entertains the *bumps* of the head in his deductions."

Had these words been uttered by one less acquainted with the subject, then ignorance might have been pleaded as an excuse. The statement was probably made to make it appear his observations took a wider range than that of other Phrenologists, in order, we presume, to secure students from the Credit Men's Association. If so, he prostituted Phrenology and libelled Phrenologists, therefore such a *false* statement will do more harm to the man who uttered it than it will to Phrenologists.

Phrenologists are not bumpologists, and it is an abominable thing for a "so-called Phrenologist" to lie about them and mislead the public and the press.

The Daily News, in a leader on the subject, thought that the marks of honesty in a person was deeper than "bumps", as if Phrenologists were circumscribed by such a false theory.

From another account we learn that Dr. Boger stated when the faculty of Conscientiousness was deficient, if accompanied by a good intellect the person would have intelligence enough to discriminate between right and wrong.

Such nonsense had the Credit

Men to listen to. It may be *Bogerism*; but it is *not* Phrenology, it is unscientific.

An intelligent man deficient in Conscientiousness is a dangerous man; and according to Phrenology a criminal.

A conscientious man is a just man, though he may be simple, with less than average intellect.

If Mr. Boger or any other "so-called Phrenologist" preaches false doctrines we shall expose him, and defend Phrenology. This is our purpose.

What is Phrenology?

BY BERNARD HOLLANDER, M. D.,
MEMBER OF THE ROYAL COLLEGE
PHYSICIANS AND SURGEONS
LONDON.

Phrenology is a system of physiological psychology, localising the various primary mental powers in definite regions of the brain, and is based on experimental, clinical and pathological evidence, besides that of practical observation.

Thus the intellectual and moral powers, the highest attributes of man, are located in the frontal lobes—*i. e.*, that part of the brain, the size of which distinguishes man from animals; and the remaining lobes contain the centres of those fundamental feelings and emotions which form the character of the individual.

The size of the entire brain, therefore, is an indication of mental power, but whether that power is intellectual or lies in strength of feeling depends on the region which is most highly developed.

The size and shape of the brain can be estimated by the size and shape of the skull, a truth demonstrated repeatedly by the leading anatomists of the day.

Its ready method of diagnosing individual capacities and character renders Phrenology, not only the most practical system of psychology, but also an invaluable aid to the successful education of the young, to the treatment of crime, and the proper understanding of insanity.

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It contains no illustrations, but it explains Physiognomy in the form of question and answer, in a concise and instructive manner. It is the best treatise on Physiognomy we ever saw.

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This book in 64 pages, gives the Outlines of Phrenology, embracing Skull, Brain and Temperaments. It gives the Location and Function of the Phrenological Organs and instructions how to cultivate and restrain the same.

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Describes individual characteristics as revealed by various types of handwriting. Study it and become your own character reader and that of your correspondents.

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This book covers the ground neatly. The illustrations and letter press describe the Elementary, Spatulate, Square, Conical, Philosophical, and Psychical Types of the Hand, together with key to Map of Hand.

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Reviews of Books.

We are loaded down with books sent for review. We have neither time nor inclination to read them all, and space is scarce in Human Nature.

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We have in stock a new supply of Phrenological Busts for students, with key, or descriptive chart for \$1.50. Packed in wooden box and delivered at the Express office \$1.75.

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A SCIENTIFIC DELINEATION OF MR. J. W. F.

BY ALLEN HADDOCK.

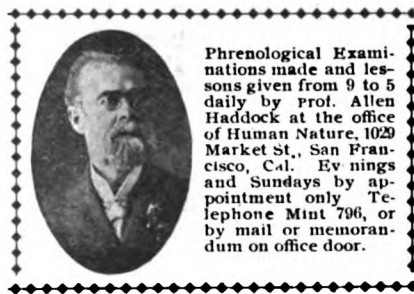
IN giving a delineation, I generally describe the Character and Disposition before the Talents; because the physical and mental constitution is the basis or foundation on which the talents rest, and the condition of the brain and body largely determine the fitness or unfitness for certain occupations.

You are rather tall, thin and active; your stature is 5 feet 9½ inches; your weight of 150 pounds and sharp features indicate more activity than great force. You are rather wiry and enduring, but you have no vitality to waste; you could not afford to dissipate much.

Judging from your rather fine Quality of organisation and thin base brain, you are not inclined to run riot, or be controlled by very strong animal impulses; but if you gave way to drink you would soon wear out, nor can you smoke very much without paying the penalty of nervous depression.

Your head measures 23½ inches in circumference, being 1½ inches larger than that corresponding to your average body of 150 pounds; so when your rather fine Texture of organisation is considered, you are better adapted to follow some Mental pursuit than to engage in hard Manual labor. It is long from front to back, indicating a keen penetrating disposition; and it is unusually thin and flat at the sides, especially so above and forward of the ears in the region of Acquisitiveness. This means you are not by nature adapted to mercantile life, and that you would fail as a Merchant.

The Intellectual region is well developed and accompanied by a large development of the Social faculties, so you put a great amount of feeling or sentiment in all you do. Your Friendship is large, and you would



Phrenological Examinations made and lessons given from 9 to 5 daily by Prof. Allen Haddock at the office of Human Nature, 1029 Market St., San Francisco, Cal. Evenings and Sundays by appointment only. Telephone Mint 796, or by mail or memorandum on office door.

shield a friend even if you suffered for it.

You are not inclined to seek notoriety; indeed if you possessed more public spirit and aspiration you would be the better for it, for then you would put yourself more forward and strive to shine in the world. Both your Self-Esteem and Approbation are too weak to seek glittering distinction. You should cultivate the former by asserting yourself and assuming more responsibility, and the latter by desiring to please and gain the approbation and appreciation of the good opinion of others - it is the faculty of ambition.

If opposed you will assert yourself, for your Combativeness is very large, but you are not aggressive enough until you meet with opposition.

In financial matters you are rather short sighted, but long headed people like you have a penetrating mind and are considered long sighted in other respects.

Your head being large at the back you are inclined to be sociable and very communicative to your friends, whether in the case of good or ill-fortune; you will find it to your interest to keep your own counsel.

Cultivate more Tact then you will be able to control and manage others as your intuitive and intellectual perception is good.

If you possessed a little more Secretiveness you would make an excellent Detective, for your Human Nature is large, and this endows you with the power of discovering the motives of men. Your strong social nature and courteous or agreeable disposition would aid you greatly in

this respect; with these gifts coupled with your full development of Language, you ought to be persuasive enough to succeed as a Promotor or Solicitor, but if I had seen you ten or fifteen years ago, I would have advised you to become a Writer or take up Law as a profession.

Although you have a professional type of head you are not afraid of Manual labor, and you could succeed as a Landscape Gardener, Miner, Inspector or Overseer, but better still as a Surveyor, Assayer, Chemist or Electrician.

The weakest part of your Physical nature is your Liver. You must be careful or you will be the victim of bilious spells.

Avoid greasy foods, all foods fried in fat or grease, butter, etc.

Eat plenty of green vegetables every day with one or two tablespoonfuls of olive oil and the juice of half a lemon, with salt to taste.

Avoid starch foods, or rather take them sparingly. *Potatoes* and *new bread* are a tax on your liver and stomach as they are hard to digest and ferment in the intestines.

Eat almost anything else you like the best, excepting, of course, doughnuts and greasy foods.

According to the law of selection and affinity you are better adapted to marry a Brunette than a Blonde; you ought to be attracted to a lady with dark hair and eyes, rather plump and broad set, and if her head is wide above and forward of the ears she will be saving and economical. Page 6 of your book chart tells the story, and on pages 7 and 8 are indicated your best occupations.

The book "Human Nature Explained" explains Human Nature. Read table of contents on another page, and note our great offer for subscriptions to this journal.

Combe's "Constitution of Man" is the greatest philosophical-phrenological work ever written. We have it for sale in cloth binding \$1.25.

Helpful Nuggets Toward Self-Improvement.

BY G. D. ERWIN, SAN FRANCISCO, CALIFORNIA.

IN TWO PARTS—PART ONE.

THE human being, at whatever plane of development, in whatever circumstances of material welfare and at all stages of life's uncertain span is embodied with a persistent desire for improvement.

We continually wish for improvement in ourselves and in our environments. This ever present desire we fondly hope to realize at some future time, some indefinite "to-morrow." The chubby infant stretches out its awkward fists for the bright bauble just beyond its reach. The boy wants to be tall and strong like his "big brother." The youth impatiently looks forward to the time when he can conquer human frailties and fight the battles of life with the strength that will be his "when I am a man." The young man, finding that the legal age of citizenship does not bring a sudden revolution in moral and physical powers, is sure that he will accomplish better things when a few more years of development shall have made him "mature." Man in the prime of life and strength, finding his accomplishments to fall so short of what he had anticipated, is pleased to think that with advancing years, with the wisdom that comes of well considered experience, must finally bring the fruition of his earnest labors. The man full of years, crowned with the snows of many winters, with steps less firm but mind more calm, looking back upon a life well spent, longs perchance for a period beyond life's short span in which to continue his unfinished task, saying with Newton: "I do not know what I may appear to the world, but to myself I seem to have been only a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great

ocean of truth lay all undiscovered before me." Ever longing for something better to-morrow, ever hoping to obtain what will make life more worth the living—by and by. This has been the world's salvation the cause of all improvement, the first step to all advancement. However often effort seems fruitless, we try again, hoping perchance for "better luck next time."

Few persons need be reminded that "luck" is but a hollow term, expressive, at best, of events whose causes we fail to recognize fully. Most persons know that nothing takes place accidentally, spontaneously. We know that every event has been caused by something. We may not always know the cause but we are sure there is one. A building is on fire—how did it start? A boiler explodes—what caused it? Whatever may remain unknown about it, we are sure that there was a greater steam pressure than boiler resistance. We need not be told that nothing just happens. But most of us do need to be reminded that no action stops short, that every event has an effect, that whatever takes place exerts some influence on coming events. Moreover we have learned that under the same conditions, the same cause always has the same effect. There is no chance, no luck, no accident, nothing haphazard about it. The recognition by the human mind of the universal and eternal law of cause and effect was epoch making in human evolution, as it is exceedingly influential in the history of each individual. It is the transition from darkness to light, from want to wealth, from helplessness to power. By it light the stove of chance because the master of destiny.

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EAT TO LIVE AND BE HEALTHY.

Our bodies are composed of the food we eat, the liquid we drink, and the air we breathe. If we eat improper combinations of food, or a food not adapted to our occupation and environment, we become ill, and no amount of drug medication can possibly relieve us; the remedy lies in a complete change of diet and living.

There is no hard and fast rule for everybody, but each person should be treated according to his or her temperament, ailment and surroundings.

Whatever may be your ailment, you can rest assured that our method of dieting and hygienic treatment will cure you.

Delays are dangerous. If you desire health act at once. Answer the following questions, enclose our fee (\$5.00) in your letter to us, and you will receive advice by return mail.

Question List.

1. Sex; 2. Age; 3. Married or Single;
4. Weight; 5. Height; 6. Occupation;
7. Complexion, and color of hair and eyes; 8. Condition of teeth; 9. Give your temperament, vital, mental or motive; or, in other words, are you plump and round, or mental and nervous, or are you boney and muscular? 10. Do you sleep well? 11. How do you feel on waking up? 12. State your general feelings and symptoms; 13. Have you disention of the bowels, or are you troubled with gas? 14. Do you suffer with pain? state where; 15. Do you suffer from indigestion, constipation, sour stomach, bad breath, furred tongue, bad taste in the mouth, diarrhoea colic, chills, dizziness, heart palpitation, numbness, or sick headache? 16. Do you smoke or take alcohol? 17. How is your appetite? 18. State the kind of food you eat, how often, and what you prefer; 19. How long have you suffered? 20. Give all symptoms and other information you can.

We treat each case according to temperament and individual needs, as revealed by Phrenology, or mental and physical conditions.

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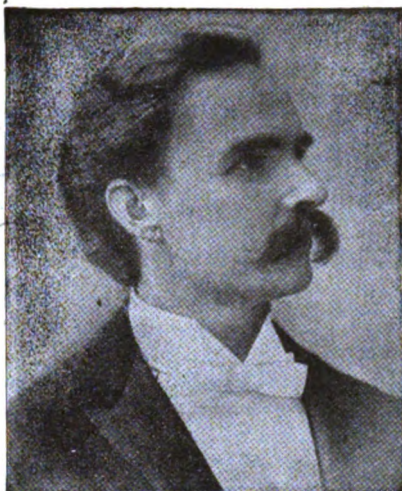
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